THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5639 SATURDAY, AUGUST 12th, 1950 Price Threepence

WEEK BY WEEK

The Roots of "Liberal" Values

IN A valuable re-estimate of the significance Thomas Carlyle has for this present age, Professor Basil Willey summarises what is worth noting in this prophet of the nineteenth century. "Democracy", he writes, "in order to survive, must be born again; it must unlearn its economic idolatries, cease to be self-seeking and mechanical and recapture its soul by returning to its own inmost ideas, which turn out, on reflection, to be those of Christianity." Lest this should seem trite, he continues to make a further affirmation: "We seem to discern now that the old 'liberal' values—Liberty, Equality, Fraternity, the Rights of Man, tolerance, reverence for each individual as an end and not a means—can only flourish if they are rooted in the religion from which they originally sprang".

This praise of things liberal is as refreshing as summer rain on parched ground. And to the exhilarating quest, which Professor Willey suggests is the task before us there is likely to be a ready response from those nurtured in a grand tradition which long has sensed the thrill and possibilities inherent in the human mind to explore, to think, and to judge. What, however, is important lies in the emphasis placed on religion in the last sentence. The springs of renewal are to be found in a religious discovery. Thus refreshed we may meet modern doubt and despair with finer insights and find once again the source from which human endeavour can be lifted above frustration.

By now we ought to realise this is a discovery of supreme importance. For long religion has been trammelled by the underlying assumption of human self-sufficiency, which, no doubt, can be explained historically by the succession of scientific advances since Descartes, but it has left us with little of the genuine expectancy of and dependence on God's help. When it is seen that present fears are not finally measured by threats of war without, but much more dangerously by tyrannies over and within men's souls, our need can be envisaged as a religious one.

The rebuilding of man's inner integrity has to be achieved by a religious outlook which brings courage and self-respect and avoids human self-sufficiency. Vital religion keeps open the channel of communication with the Divine. And, perhaps, an initial revolution will be the rediscovery that to receive Divine help we must wait upon God in the expectancy of fulfilment. Then comes the experience which leaves nothing again seemingly indifferent or commonplace. A piece of quartz in ordinary daylight may appear dull. Placed within the invisible path of infra-red rays it can outdazzle the brilliance of diamonds. This transforming experience of possibilities ungressed at, lies at the core of effective religion.

It is never enough to perceive great ideals. We need also the knowledge from awareness of God how to feed them, nourish them, and carry them into effect. By ourselves, as Paul discovered, even the greatest may flounder; with power from God we are lifted to achievement. Nor is this a denial of human ability but an enhancing influence, where the human is perceived in its essential potentialities.

Tabloid Christianity

If the urgency of the contemporary human situation is pressing us to deeper diagnosis of our complex problems should we not be looking over the armoury of faith to enquire whether we are adequately equipped for the work in hand? Frequently we go forth armed with palliatives hopelessly ineffective to measure up to the demands made upon us. One such is the delusive attractiveness in coining the telling phrase as a conclusive summary of Christian faith and experience, as though religion can be reduced to the standard simplicity of a pharmacist's prescription, to be taken or applied as occasion demands. The latest of these inventions, much quoted since Professor Herbert Butterfield used it to conclude his series of broadcast talks, is "Trust in Christ and accept no other commitments". These tabloid statements are not lacking in some truth. They fail to reach fundamentals. Perhaps here we find a partial explanation of the breakdown in the bridge of communication between organised religion and ordinary men. Even when attracted to an act of worship there often seems no correspondence between the thought-forms traditionally used and the patterns of men's inner yearnings. A mysterious barrier divides modern man from his church. Merely to rephrase Christianity in any series of catchy sentences will hardly overleap this barrier. From the professing Christian a bolder enterprise is required, as well as a more flexible religious interpretation. He begins with some certainties. The clouds may enwreath the valley but he doubts not, in the face of disbelief, the sun's rays catch the mountain summit. His place in life will be using the rock of his certainty to build once more faith as an inner discipline, allied to truth-seeking which saves him from ever permitting expediency to serve as a primary guide in practical affairs. He will also display a willingness to open mind and heart to fresh impacts so that religion is enriched by all human discovery and not endangered by it. His ultimate strength will be in the profound understanding with which he sees everyday set against a spiritual background from which he derives sustenance and support.

Is Christianity Really So Simple?

Jesus was truly humble enough to thank God that the open receptivity of childhood often led to apprehensions shut out by more sophisticated minds. And by long familiarity with the Golden Rule and the teaching in the Sermon on the Mount, there has been a tendency on our part to infer that we shall reach a finality in religion by a return to the simplicity of the Master. But can we any longer accept the notion that by taking a sentence or two from the sayings of Jesus we affirm the foundation content of religion? Is not the truth differently found? Even from a literary viewpoint the apparently artless simplicity of the parables reveal on closer analysis the presence of a masterly technique and a supreme intelligence which distilled into a sentence an immensity of spiritual experience. How could it be assumed Jesus met the complexities of life by a simplicity which too frequently is interpreted with shallowness of thought and lack of depth? It was his gift to set forth his communion with God in language which men understood and understood in such a way that they felt spiritually confident, by wisdom and insight, to disentangle the complexity of emotion and situa-

tion. They now had a belief it was within their power to find solutions. This is genuine simplicity.

In the ancient legend where Ariadne gives Theseus a piece of string to enable him to escape from the labyrinth which had engulfed previous adventurers, the apparent simplicity of the solution (which a child may grasp) hides the maturity of a judgment which was able to estimate the demands of the situation and impose a solution.

Jesus is rendered impotent if he is regarded as the formulator of definite ethics and religious creeds. For a fresh impact we have to see his mature resilience of spirit reaching out to God and from that inexhaustible resource never returning empty. Our times require a like maturity of spirit and courage: simplicity comes when we experience within ourselves the ability to deal adequately with life.

If H. G. Wells correctly interpreted the modern consciousness of frustration by asserting it was because we are small-scale men in the presence of large-scale problems, we can only regain a proper perspective by realising the essential maturity of Christ. The secret of simplicity is not found in words or forms of words but in the integrated personality which spiritually apprehends a relationship of creative love between God and man. All the disorder is subsumed under a supreme order where we transcend the immediate and temporal in a closer walk with God. The appeal of Christianity will have to be simple in the sense that in homeliness of speech men can understand but the inner care of inspiration itself must centre in a greatness able to interpret the richness of the divine spirit.

(The Week by Week notes this week are contributed by the Rev. C. Gordon Bolam, B.A., B.D.)

WORLDS WITHOUT END

By Francis Terry, M.A.

THE STARS are always there to be seen, but only a few men keep them constantly in mind. Public interest ebbs and flows: from time to time someone brings them to our attention, and again, between whiles, the subject is allowed to drop. Twenty years ago people talked of Jeans and Eddington. Then, for a time, the affairs of our own planet completely engrossed us. Now, though terrestrial problems are as unsolved as ever, Mr. Hoyle is speaking on the Home Service. The World will not get into a worse state because we give an occasional thought to other parts of the universe. It may help us to view our difficulties in a better perspective, or at least with a better temper: for the human mind is expansive, and needs an occasional holiday from home—without which, it becomes sour and fretful.

That we should be able to see the stars is itself a significant and wonderful thing. On a low, utilitarian view, it would seem to be an unaccountable accident: why should evolution, fitting creatures to survive on the earth's surface, equip them with faculties that can reach so far beyond it? Touch and taste tell only of what is very near; smell and hearing are dependent on air: yet, in spite of our own dependence on air, and the pressure of nearby things, our most finely organised sense is responsive to light, that universal medium of knowledge, which reveals star to star, and needs nothing but space to support its flight. It is marvellous that the light can carry its messages unchanged over such distances, and penetrate our atmosphere with its tiny pin-points unblurred. If the laws of physics were to operate just a little differently, the upper air might have been like rippled water or frosted glass, admitting the light as an illuminant, but erasing its message, so as to allow no observation of what lies beyond. Transparency and light are mysteries, which, because they appear simple and common, we do not sufficiently admire. Properly considered, they are signs and wonders, assuring us that the universe is not a battlefield for contending forces which strike blindly against one another in the dark, but is fitted, by its essential nature, to be a place where things are perceived and understood, and conduct can be based upon knowledge. In that universe, our own position limits our practical activities to our own planet, but gives us knowledge of a transcendently greater environment beyond.

All over the world, men have looked up to the sky with reverence: in Palestine and in China, they spoke of "heaven" as the natural symbol for God. Generation after generation, they have gazed into its face and tried to read there an authoritative answer to their questions about the nature and purpose of existence. And no clear reply has been given. No great sky-sign is displayed, no dominating Cross, or Crescent, or Lotus, no diagram for Pythagoras' theorem, no marshalling of the stars by orderly groups. It is well for the freedom of the human soul that this should be so. Men are timid and impressionable, and have been only too ready to abase themselves to anything they fancied they could read in the sky—lucky or unlucky days, or the mysterious importance of the number seven. They have been like a feverish man, haunted by the patterns of his bed-room wallpaper. These sickly fancies had no adequate support in fact, and fade before the light of truth. One can imagine how crushing would have been the impression made upon men's minds by any clearer message written across the sky. But the heavens are silent: they show us their splendour, but speak no word directly applicable to our own affairs. There is a cold, impersonal reserve, which serves as a protective screen, enabling us men to have a glimpse of the resources of omnipotence, without being annihilated by the sight. The power is kept at sufficient distance to leave our wills still free. When God would come nearer to us, he hides his power and speaks through what is small and weak.

When we look at the heavens for their own qualities, we see three main characteristics: stupendous magnificence, supreme law, and a wealth of individual detail. They are manifest to everybody, in the strength of the sun and sublimity of the night-sky, the constancy with which the heavenly bodies stand at their posts and move by orderly degrees, and the irregular profusion of big and little stars, among which the eye can wander endlessly without constraint. Specialised study, which corrects so many of our first impressions, has not abolished these primary characteristics. Mr. Hoyle's Third Programme talks last winter opened up prospects over expanses of time and space, which were stupendous and magnificent beyond anything that earlier men could have imagined. Everywhere he recognised the operation of uniform principles, which link the behaviour of electrons in atoms with the life-histories of stars and the origins and destinies of galactic systems. But what was most impressive in his lectures was the amount of sheer factual detail which must exist in the universe. Our imaginations were stretched to larger notions of infinity—not just a geometrical infinity of boundless space and time, but (which is harder to conceive) the arithmetical infinity of countless individual objects.

The increased amount and variety of detail, which modern astronomy recognises, is the culmination of a process which has diminished the intrinsic differences between conditions on earth and in the sky. The Newtonian era established a universal system of physics. Then the spectroscope showed the universality of chemistry, and later gave evidence of identifiable features of atomic structure in the bodies of stars. Meanwhile the heavens had been losing their appearance of unearthly simplicity, as specialised investigation showed them to contain a much wider diversity of types, both of objects and events, than had been previously suspected. In consequence, the earth no longer seems so strikingly different from what goes on in the rest of the universe. Everywhere there are signs of the same basic structure, everywhere the same blending of necessary law and contingent fact. Apart from the presence of life, the difference is one of scale. In the sky we have a distant view of the familiar stuff and forces of earth, operating in enormously greater quantities, over enormously greater areas, and carried to enormously greater extremes. The heavens bear witness to the dimensions of intelligible reality: they have no special message about its nature or quality.

And what of the presence of life? Do the depths of space contain other worlds which are the homes of rational beings? Distance prevents factual observation—in the same way that an observer in the neighbourhood of another star could never see that our sun has a planet on which are valleys and streams and flowers and birds and human affections. He could only conjecture; and we can only do the same. Mr. Hoyle's detailed arguments are still *sub judice*, but behind them are firm grounds of general probability. Things run to type: even road-accidents can be classified: if something

can happen at all, it will almost certainly happen more than once. The scale of the universe is such that, even if habitable planets are as rare among stars as high poetical genius among men, there would still be a prodigious number of them. Moreover, certain basic types of structure seem to manifest themselves wherever opportunity occurs. Throughout space, granted suitable conditions, the same atomic structures emerge; granted further suitability, they should be followed by the complex molecular structures of living matter. In terrestrial biology basic types and patterns recur: unrelated botanic orders have alike produced trees: adumbrations of human society and family-life are found in insects and birds. One would expect similar types and patterns wherever in the universe opportunities occurred. Everywhere, life must display zest and purpose and symmetry and care for future generations. Everywhere, reasonable life must involve prudence, fortitude, temperance, and social relations based on justice and permeated by love. Everywhere the Father seeks those who will worship him in spirit and in truth. God's family may be spread through boundless time and space, and contain an infinite number of members.

These are only speculations. But they may restore our sense of proportion, and save us from being oppressed by the weight of earthly things.

GEORGE DAWSON: A FORGOTTEN UNITARIAN LEADER

By R. D. Woodall

THE APPROACHING 75th anniversary of the death of George Dawson, the famous Birmingham preacher, lecturer and municipal reformer, recalls that George Dawson was in many ways akin to the Unitarians in his strong belief that the way a man practised his religion in everyday life was more important than the theological creed he upheld.

"The Christian Church", he claimed, "is worth nothing but as a scaffold by which to erect a nobler building. The visible church is not the end. The soul itself is higher. . . . The present age seeks a Church that shall teach the great doctrine of Brotherhood and Equality. . . . We want also a Church for the doubters."

The son of a London schoolmaster and a Baptist, and educated at the Marischal College, Aberdeen and at Glasgow University where he took an M.A. degree, Dawson began his career as a Baptist minister at Rickmansworth, Hertfordshire. Appointed minister of Mount Zion Chapel, Graham Street, Birmingham, in 1844, Dawson transformed a congregation of 40 into one so large that the galleries had to be examined to see if they could carry the load of people using them.

A keen Temperance worker, Dawson was soon at variance with some members of his congregation who felt that by his attitude to baptism he was violating the Chapel trust deed. Dawson's friends promptly invited him to become minister of a new church, the Church of the Saviour, which was opened in Birmingham in 1847. Before the Church of the Saviour was opened, Dawson's congregation met in Newhall Hill Unitarian Chapel, Birmingham.

The church came to exercise an enormous influence in Birmingham. Over a period of 20 years 17 members of his congregation were elected to the City Council. Six of these served as Mayors of Birmingham. Its supporters included a large number of intellectuals who were prepared to accept the basic rules of the Church of the Saviour in which the members united "to do good to others—to obey the Lord's commandments, to feed the hungry, to clothe the naked and to instruct the ignorant" and who on controversial points were prepared to examine both sides of the controversy and then to "hold fast that which is good".

Assisted by avowed Unitarians like John Page Hopps, Edward Myers and George St. Clair, Dawson was essentially a preacher and a coiner of remarkable phrases, one of his most telling being the classic "Christianity is the moonlight of the soul". David Christie Murray, the novelist and journalist who worked under him, when Dawson edited the *Birmingham Morning News*, said that as a writer he was most unfortunate. He thought much faster than he could write. "When", says Murray, "he took pen in hand, he seemed to freeze. I can nowhere recall a man so brilliant in thought and speech who succeeded so little in illustrating his own thoughts on paper."

Travelling widely in England as a lecturer and meeting Emerson on his American tour in 1874, Dawson, who earned the hostility of the orthodox churches for claiming "the Christian religion is a religion without priest and without ritual", was noted for his amazing power of extempore prayer.

Visitors to his church were impressed by the fact that coughing in the packed building was negligible so great was Dawson's hold over his auditors. The whole service, which began with a voluntary, a sung sanctus and an extempore collect, centred round the person of the preacher.

Some of his clerical brethren tried to reform him. Rev. John Angell James, the veteran minister of Carr's Lane Chapel, Birmingham, with the minister of Cannon Street Baptist Church, Birmingham, invited him to a conference on his doctrinal teaching. Dawson however led the conversation to a subject his two critics disagreed on themselves. So heated did they become on this subject that they forgot Dawson and their attempts to reform him and concentrated instead on their own discords.

Happily married to the daughter of a Birmingham merchant, Dawson was an ardent Radical. "I was born a politician, when I was born an Englishman", he said. "I love politics—I do not mean the politics of Chartists, Whig, Radical or Tory, but the true study of politics—the history of man and the rights of man, the politics of the New Testament."

A strong opponent of standing armies and navies, he played a leading part in securing Aston Hall and its grounds for the people of Birmingham. He helped to get Birmingham people their first free Public Library. He it was who delivered the opening address, when Birmingham Reference Library was opened to the public in 1866 and appropriately his statue is lodged in the present Birmingham Reference Library. His restless energy found an outlet in establishing a Shakepeare Library in his adopted city. Movements for reducing the working hours of shop assistants found him a friend.

A man with no sense of social distinction, who on the impulse of the moment could assist a carter to push a heavy barrel on to a cart, then pick up his umbrella and walk on absorbed in his own thoughts, Dawson was also a friend of foreign Liberal Movements. When the Hungarians revolted against the Austrians in 1848, they found a friend in Dawson. When they were defeated, Dawson welcomed Kossuth, the Hungarian leader, at Southampton and in November, 1851, brought him proudly to address meetings in Birmingham, helping at the same time to raise £1,000 for the funds.

Later he introduced Orsini, the Italian liberator, to a Birmingham audience. In the last year of his life he was pleading the cause of the Christians in Turkey who were then being persecuted.

An athletic man who could in middle life beat the younger members of his congregation at high jumping, he was a bitter opponent of the low wages common in the Birmingham of his day. Condemning the fact that in his day a man working 16 hours a day could hardly earn sufficient to keep his family together, he contended "it is no use to say, it is the result of competition". Men he said would soon question competition itself. "This country is a great Mammon College on this matter." He bluntly said that men who got rich covered a multitude of sins. Society too readily gave more riches to those who already had enough.

Editor for a time of newspapers like the *Birmingham Mercury*, the *Daily Free Press* and the *Birmingham Morning News*, Dawson, who was described as one of the handsomest men of his day, died suddenly at the age of 55. In the words of J. D. Morell: "He made for himself a purely exceptional position in society which perhaps scarcely another person could have made." As G. J. Johnson said, "He used to say in jest, if ever he became a professor, it would be when somebody as wise as Liberal founded a professorship in Human Nature and offered him the chair. As a matter of fact he fulfilled all the duties of the office without the title, for no anatomist ever laid bare the structure of the body more completely or with a firmer or more delicate hand than he would lay bare the secrets of the human heart".

HAVE UNITARIANS DISMISSED THE SOUL?

By Stephen H. Fritchman

WILLIAM HENRY CHANNING wrote over a century ago: "One sublime idea has taken my mind, the greatness of the soul, its self-forming power, its ineffable glory, its immortality, its destination". I ask today that we speak courageously and frankly of the charge so often made outside our ranks and sometimes within them—that Unitarians are not "spiritual" and seem to dismiss the soul. Is it a matter of words, or are Unitarians different? What do people mean by spirituality, by the word "soul"? Semantics do enter in. But I am interested in getting behind semantics to the thing itself. Is the charge correct? Do we want to be spiritual, do we mean something good by the word "soul"? If possible, I should like to come to an understanding that will lay this ghost for a while. It is not that we Unitarians mind criticism or are depressed by ostracism. But it is important that we know our own minds in the matter.

Let us turn to the Bible for a few moments. In Genesis, we read: "And man became a living soul". The Psalmist cries out "He restoreth my soul", and again, and again—"My soul shall be joyful in the Lord"—"Why art thou cast down, O my soul—Why art thou disquieted within me?" The author of Proverbs says: "He that keepeth his mouth and his tongue keepeth his soul from troubles". Jesus says, in Matthew's Gospel: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell". And in Mark's Gospel: "What shall it profit a man if he shall gain the whole world and lose his own soul?" Peter in the First Epistle writes: "Beware of fleshly lusts which destroy the soul". Here is something in religious history which is exceedingly important. What is the Unitarian position? Do you remember Wordsworth's lines from *The Excursion*? "The most difficult of tasks is to keep the heights which the soul is competent to gain". John Milton wrote in *Comus*, "I was all ear, and took in strains which might create a soul under the ribs of death".

But let us go back a little further in this matter. Our anthropologists have not laboured in vain. Possibly we can solve this question more quickly by seeing how many people, in the world of atomic fission and biochemistry, are thinking religiously far, far back in man's history. I am asking for no hasty conclusions. But let us look at this matter of the soul in its fascinating genealogy. The Huron Indians thought the soul had a head and a body, arms and legs, like a man—just smaller. The Eskimos believe the soul is the same shape as the body, only more subtle and ethereal. The Nootkas claimed the soul is a little man sitting in the crown of the head. The Malays say the soul is a small creature the size of the thumb. The Nias say the soul weighs 10 grams. The Brazilian Indians believe that during sleep the soul goes fishing or hunting. A sick Macusi Indian upbraided his employer for unfair treatment, because during the night the Indian had dreamed that his employer made his soul toil on an overloaded barge.

Enough, I can hear some say. Who believes such stuff and nonsense? Millions have believed it and millions still do. These have been the prevailing theories for many thousands of years. But the operation of this human brain is not simple. In a pre-scientific age, in a time when controlled research was unknown, it was not surprising that people produced such theories.

An able young doctor told me this week of another doctor at the Rockefeller Institute who dictated a formula to his wife at his bedside, as he was, himself, in post-operative delirium. Later, he was honoured internationally for the originality of this discovery and its great usefulness in medicine. He later chided his wife for missing several other formulæ he mumbled which she grew too sleepy to record. The leaps of thought, the hunches of great scientists and inventors, the happy scores of geniuses in music and poetry, all have led mankind to believe in a soul, something not material, working underground within us in some fashion past finding out about. Religious institutions, through priests ancient and modern, have made full use of these mysterious operations.

The Spiritualists are many in number. The followers of Dr. Rhine at Duke University are certain that extra-sensory perception is not a necromancy, but something highly scientific. Sir Arthur Conan Doyle, a hard-bitten doctor, persuaded thousands that consciousness continues after death, apart from the body we know. A Unitarian minister in Charleston, South Carolina, has just published a book expressing similar views. So again, I say—let us be quite patient with the Australian bushmen and the Hopi Indians, the Malayans and the Eskimos. The facts are not all in.

This is not a medical lecture, nor a paper on psychical research. I welcome any facts that come to us that stand on their merits for our evaluation. But there are certain general observations I should like to offer without any desire to thrust on you my preference among theories on mind-body relations.

A modern church places itself in grave danger of disservice of man if it seeks in the name of spirituality to draw sharp cleavages between body and soul. Whatever the scientists may say, the man on the street, in the office and school, behind the workbench, is very sceptical of a religion that speaks of his soul and shows no concern for his accompanying body. For he knows, like you and me, that we are unable to escape our skeletons even if we want to. We have to live with our bodies.

The curse of historic western Christianity has been its inheritance from the Neoplatonists of this theory of the goodness of the soul and evil of the body. It has produced monasteries, religious orders, saints, mystics and endless world-fleeing activities which leave the plain man baffled and deserted. As long as mankind has to live out its life with 90 to 300 pounds of flesh enveloping the thing called soul, mind or spirit, it behoves us in the church to stay within the terrestrial reservation and help.

Let us be quite specific on this subject: Do you mean by the soul the power man has to resist his immediate appetites of the senses for the sake of a longer good? Do you mean by the soul the energy a man can summon to act for the good of others yet unborn who will follow him here on earth? Do you mean the urgent desire to acquire knowledge even when it means surrendering material pleasures and comforts? Do you mean by the soul the enjoyment of the words and works of men long dead who left a heritage of the spirit in culture and philosophy which lifts us today with its power? If one means such things, then I say, the Unitarians have not dismissed the soul. No poetic use of language or figure of speech or archaic language should confuse us. The important thing is that we do not demean man, or equate him with his biological ancestors, or say he is a mere grub on the face of the earth. Man is a very rare and unequalled animal in the evolutionary process. He thinks, he plans, he weighs alternatives, he rejects measures, he imagines, he remembers. And these sundry powers of the central nervous system are mysterious, still partially uncharted, more amazing than all the miracles in the Bibles of the world.

We need humility and an absence of dogmatism as we discuss the mind and body relationship, realising what we do not know. But realising what we do not know is no reason for telling our children tall tales of the past or present as thousands of Sunday schools do week after week. Let us stop transmitting guesses about a soul and just marvel at what man does here and now: a Dr. Maude Slye at Chicago working on cancer research to such great effect, a Dr. Dubois honouring his race and all mankind with his scholarly studies of the African people and his work for their belated release from colonial domination.

Let us drop our panegyrics on the soul as an abstraction or a religious cliché and discover more about the spiritual courage of a Bishop McConnel in the Pittsburgh Steel Strike 25 years ago, fighting for the eight-hour day for workers, or a Father Smythe at Cambridge, translating Episcopal terminology into progressive vocabularies for students at Harvard, and doing it with rare skill. The important thing is not the morphology of the soul, but its function. Even if Julian Huxley and Joseph Needham and Albert Einstein were all proven wrong in their science (a contingency I do not anticipate) and the soul turned out to be the primitive little man one such high sitting in the front of your head, I would still say, "What is he doing there to help you make the most of life?"

Is he for peace or for manufacturing hydrogen bombs?" Whether we say the soul is a tropism of the brain or the voice of the eternal God, I will ask, "Does it compel us to line our own pockets at the expense of our neighbour, does it dissuade us from flirting with chronic alcoholism at the nearest bar room rail?"

The real issue is the kind of lives we want to live in our time, not the strategy needed to slip a disembodied soul through the gates of paradise. What kind of experience do we want our children to have during their lives? The Unitarians have not in such a context dismissed the soul. They are still deeply concerned with the infinite opportunities to make character prevail.

IT OCCURRED TO ME

By Muriel Hilton

"WHERE are you going for your holidays?" is a question that you hear continually at this time of the year. Many are travelling to foreign countries, and perhaps to alleviate any suspicion in your mind that they are seeking better food and the accompanying excitement of foreign travel, they tell you: "travel broadens the mind". This statement is of course a generalisation, for how much the mind is broadened depends upon the particular person.

One of our American friends who stayed with us last year recently sent me the notes of a lecture that she had given to a group of students. It was on the subject of travel. She quotes a fellow countryman as saying: "There are three types of American travellers:—

"1. The gastronomics who remember only the good or poor food they ate in the places they visited.

"2. The plumbing conscious who talk continuously of the superiority of American bath room fixtures.

"3. Those who travel to know and understand the people of the countries they visited and why these people love their native land, and by such knowledge come better to understand oneself, one's own country and the world."

These types can of course apply to travellers from all countries. Those who travel furthest do not necessarily see most. The subject of travel always reminds me of the eagle in Sir Francis Younghusband's book, *The Heart of Nature*. He says: "Often in the Himalayas I have watched an eagle circling overhead. I have sat on the mountain side and watched it sail majestically along in graceful curves and circles, and with perfect ease and poise. Far above the earth it would range, and seemingly without exertion glide easily over tracts that we poor men could only enter by prodigious effort. Captivated by its grace of motion and jealous of its freedom I would for hours watch it. And this eagle I knew, from the height and distance from which it would swoop down on its prey, to be possessed of eyesight of unrivalled keenness in addition to its capacity for movement. In the whole world no more wonderful scenery is to be found. And the eagle with no unusual effort could see it all in a single day, and see it with a distinctness of sight no man could equal. But keen though its eyesight was, and wide though its range, the eagle, in all that beautiful region, would see not a simple beauty. The mountains would be to it a mere outline, the forests a patch of green, the rivers streaks of white, the animals just possible items of food. The eagle would see much, but of beauty it would see nothing." Yes, it is easy to see much and yet miss the significance of things. As my American friend says: "Without the ingredient of imagination, of sympathy, of putting oneself as far as humanly possible into another's way of life and thought, without this a traveller to far places returns no different from when he set sail". And he goes on to say: "I also believe if one by force of circumstance is bounded by a small geographical area, that person may still be a king or queen of 'infinite space' and understanding. With this sympathy one may go to the ends of the earth without leaving home".

* * * * *

Someone said the other day: "If only you religious people would spend a little more time praising people than praising God, life would be a great deal more happy".

This criticism implies a conception of God which is apart from life, and probably many people still think only of a transcendental Being when they sing their songs of praise, but though we did not enter into any theological discussion on the subject we both agreed that very few people receive the praise they deserve. Those who lead lives in personal or social service are often disheartened and wearied by the lack of appreciation and response. Criticism they get in full measure, even though their work is voluntary, and they often suffer from a sense of futility because they do not feel any acknowledgment of their work. This doesn't mean, of course, that they are always wanting to be fussed, but I firmly believe that most people underpraise than err in the other direction. We all take far too much for granted.

Someone who has spent her life in public service told me that it was amazing how it was presumed that she liked doing everything she did. Lack of appreciation, of course, made no difference to her work, but a little gratitude would have made it all so much more easy.

Ministers of religion probably feel a lack of response as much as any, especially in these days of small numbers, and it might be said that those loyal few who support churches might also like a cheering word from time to time. When such praise does come unexpectedly and spontaneously all those within a church are given a new lease of life. We had this experience recently in Hastings. A member from one of our churches came to the town to convalesce for a month after an operation. When she came to the church our people naturally made her welcome and delighted in her beautiful singing voice and her interest in our movement. When she returned home she wrote a beautiful letter of appreciation for the hospitality of the church in making her feel at home, with the remark that she felt her recovery had been greatly helped by the friendliness of the people. That letter has done more to hearten us than anything that has happened recently, and it has made me personally realise once more that in what other organisation than a church could a visitor be made to feel so much at home? For what other institution apart from a church values the worth of personality so deeply?

* * * * *

Writing on the theme of praise reminds me of the debt the Women's League owe to those far sighted and heroic women who founded the League at the beginning of the century. Mrs. Mitchell has written a splendid account of the work of these women in her booklet *The History of the League* (1s. 3d.), and all those who value their League should buy a copy of it. I should like to suggest that all secretaries procure copies for the branch members, and that they should be on sale at all District meetings. It is not only an account of fine work achieved, but it is an inspiration to those who might at times, like most human beings, feel in need of refreshment of spirit.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

TRAINING FOR THE MINISTRY

SIR,—In your columns, "Week by Week", you stress once again the difficult position in which Unitarians are now placed with respect to ministerial education. The time seems opportune for a complete review of the denominational requirements; and if such a review were made, the necessity for a college on a scale comparable to those already existing should be investigated.

At the present time, several of the universities give first-class teaching on subjects leading up to the B.D. degree: why should not a denomination that prides itself on scholarship make use of the services of a suitable university for the education of its ministers, supplemented by an extra year's course in "Unitarians"? In such a manner, and in no other way, the standard of ministerial education can be maintained, without suffering from the whims and vagaries of successive principals. By doing away with most of the lectureships at our present colleges, and substituting for them attendance at university classes with the addition of such special teaching as I have indicated, surely we should at one stroke, both lower the cost and raise the standard of ministerial education.—Yours,

20 Queens Road, Stoke. *W. I. McElderwary.*

"THE UNITARIAN"

A lively illustrated monthly -- 3s. a year, post free.

Write Box TI, 29 Altrincham Road, Gatley, Cheshire.

RHYL STREET MISSION

SIR,—The closing of Rhyl Street, London, Mission and the selling of the three houses and large hall which it comprised raises important questions for our Movement. Here was a cause of nearly 70 years, situated in a poor but well-populated part of Kentish Town, opposite to a large L.C.C. school. The local folk were well-disposed and at the Farewell Service a hundred attended. Photographs show that in the '30's coach trips were made from the Mission to the sea. On the premises themselves table tennis and billiard tables, dart boards and piles of attractive children's fancy dress, W.V.S. and Darby and Joan Club Notices, testify to the activities of the church, but all in a state of neglect and decay. A notice "This is a Living Church" could hardly be read through its dirt begrimed glass. Outside, in the street, children throw gravel at cars.

All London Unitarians must grieve at this closing. We are not so strong as to afford it, especially in such a district, for it is surely amongst such common folk as here that our message must keep root and prosper if it is to prosper anywhere.

I think an answer is called for from those responsible.—Yours,

Frank Miller,

Secretary, University of London Unitarian Society.

THE GRACE OF HUMILITY

By Charles Easton

THOSE who stop to set the values of everyday life over against the values of religion, quickly perceive a strong opposition. On the one hand religion calls men and women to cultivate the grace of humility, while on the other, our common human nature seems bent upon expressing itself in vigorous self assertion. It is unresolved differences of this kind that provide the critic with specious reasons for dismissing religious values as unrealistic. He asks how can an advertiser be humble, or a trade union, or a government. He argues that humility is ruled out by the indications both of human nature and common sense.

This common view of humility is based upon a popular misconception. The late Archbishop Temple presents a sounder view. "Real humility makes for effectiveness because it delivers a man from anxiety. . . . There is nothing big enough to hold a man's soul in detachment from the centre of himself through all the occupations of life, except the majesty of God and His love: it is in worship, worship given to God because He is God, that a man will learn the secret of real humility." This is also the testimony of John Bunyan. As the pilgrims are going down into the Valley of Humiliation they hear the song of the shepherd boy:

> He that is down needs fear no fall:
> He that is low, no pride;
> He that is humble ever shall
> Have God to be his guide.

Thereupon Mr. Greatheart remarks: "I will dare to say this boy lives a merrier life and wears more of that herb called heart's-ease in his bosom than he that is clad in silk and velvet".

When we cultivate this positive virtue of humility, we find serenity. We no longer see ourselves as the centre of our own little world. We discover our right relation to all the grand infinities of earth and heaven. We learn to temper the proud vigour of our mind with the sense of our entire dependence upon God. We realise we did not make ourselves, but that our nurture, our education and our place in the community are all debts we owe to the goodness of other people. Above all we realise that our little life is but a spark of the Spirit of the great ever-burning flame of Life. So we are able to strike a right balance, and whatever we achieve we gladly give to God the glory. So we are delivered from anxiety when we realise the littleness of our own life. Yet at the same moment there is abounding joy when we have a profound realisation of the greatness of our lives in the larger life of God.

Thereby we come to realise how wise, and how blessed we are, when we stoop to cultivate:

> Humility that low sweet root,
> From which all heavenly virtues shoot.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7254. Editorial: EUS. 3903

NEWS REVIEW

NEWS FROM THE WEST

From Our Western Correspondent

When the Bridport Chamber of Commerce arranged a "Shopping Week", recently, it was suggested that the "Week" might open with a religious Service on the Sunday morning, and that the Service should be held in the Unitarian Chapel. This was done, and the chapel was filled almost to capacity. The Mayor, members and officials of the Town Council, the Shopping Week Queen and her attendants, and members of the Chamber of Commerce were all present, at the invitation of the President of the Chamber of Commerce, who is a member of the Unitarian congregation. His enterprise in suggesting the Service may put ideas into the heads of the authorities in other towns and cities.

Oakfield Road Church, Clifton, raised £50 at its Summer Sale. A "Bring and Buy" at Crewkerne brought in £5 10s., despite bad weather. Cullompton is aiming at raising £100 to replace defective coping on the church. A Garden Party at Sidmouth realised £13 6s., and a special "Gift Effort" for September has a target of £100. At Taunton, Alderman Goodland and his family have guaranteed £297 of the £360 needed to restore the organ, and the congregation has decided to install electric points and a vacuum cleaner in the chapel.

The School Anniversary at Crewkerne, conducted by Rev. J. Unsworth, was most successful; the standard of singing and recitations was high, and the children were engrossed by the flannelgraph. Miss Barr's recent visit to Ilminster was much appreciated. The Crewkerne, Ilminster and Yeovil congregations are holding a joint rally at "South Harp", the home of Mr. N. D. Blake, on August 19. The arrangements for a joint ministry at Plymouth and Tavistock are going forward, and it is hoped that a start will be made soon—the Rev. E. H. Kersley is undertaking the joint pastorate. At Trowbridge the eleventh Rose Queen was crowned on the first Sunday in July, at a well-attended Service, conducted by the Rev. J. W. Lee.

A party of senior boys from Trowbridge Grammar School visited the Unitarian Chapel recently, as one of the places of local interest; they heard a short talk on the origin and history of the chapel, and were shown old prints, clocks, and plate which have been in the keeping of the congregation for many generations.

A note from Mary Street Chapel, Taunton, runs: "Mary Street Chapel recognises to the full the opposition which Communism offers to Christianity, and calls its people to stand fast in the faith and in the true Christian tradition. . . . We take our stand with the Christian church of whatever denomination which seeks to maintain the freedom of the individual and an assurance of his personal value".

NEWS FROM THE NORTH-EAST

From Our North-Eastern Correspondent

OUTSTANDING in the quarterly reports from the churches is the series of well-attended meetings addressed by the Rev. Margaret Barr. The interest aroused by her addresses was well shown by the numerous and varied questions that followed. The collections for her work exceeded £20. Another event with overseas interest was the visit to Newcastle and Sunderland during July of Dr. Preston Bradley, who was welcomed by good congregations in both churches.

Repairs and redecorations to the premises have been carried out at Middlesbrough and South Shields, and at both these churches special efforts to meet the cost yielded good results. Two churches in the district have also made presentations to organists during the period. At Newcastle, Mr. Wm. Richardson has retired after 25 years' service to take up an appointment nearer to his home. At Sunderland, Mr. J. G. Stamp has completed 15 years as organist, and although he is continuing to serve, the anniversary was made the occasion to recognise his many services to the cause.

The Stockton Church celebrated its 262nd Anniversary on May 21 with a return visit of a former minister, Rev. G. W. Parkinson, who preached at two Services on the Sunday and spoke at a conversazione on the Monday, also addressed by the present minister, Rev. A. J. Martin, B.A., and Mr. F. J. Hamblin. Other special Services have been the Junior Church Anniversary at Newcastle, Daffodil Services at South Shields and Sunderland, and a Community Hymn Singing Service at Middlesbrough.

The Lay Preachers' Union has again been active, not only at the churches which regularly figure on the plan but also assisting at Middlesbrough during the pulpit vacancy. The annual summer meeting of the Union was held again at Sunderland, where the guests were received by Mr. and Mrs. F. J. Hamblin. The Service, conducted by Mr. F. Gray (Newcastle), was attended by a larger number of the local congregation than similar functions in the past. The Lay Preachers' Study Class will begin its fifth session in the autumn, when the subject will be the Book of Acts.

ELIZA SEFTON

ELIZA SEFTON passed away on July 24 in her 87th year. She was a foundation member of Halliwell Road Free Church, Bolton, having attended the first Service there in 1899. Her husband, the late John Robert Sefton, was one of the first officials of the church. He died in 1926 and she had the care of their six children. She remained loyal to the church and was dearly loved by all the members of the congregation. When the 50th Anniversary Celebrations took place she lit the candles on the Birthday Cake. *J. W.*

CALENDAR

SUNDAY, August 13th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. F. MUNFORD.
ABERYSTWYTH, New Street Meeting House, 11, Mr. SYDNEY HERBERT.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45, Rev. ERIC PHILLIPS, 6, Mrs. E. PHILLIPS, Women's League Service.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE.

BATH, Trim Street Chapel, Unitarian, 6.30, Mr. E. C. B. LEE.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. H. J. ROSSINGTON
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. K. C. TREACHER.
BILLINGSHURST, Free Church, South Street, 11.15, 1st and 3rd Sundays. Supply.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Mr. E. E. LLOYD.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. H. L. STYCH.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, Mrs. C. KLUEGEL.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. W. MAW.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE REDFERN.
BRADFORD, Broadway Av., 2.45, Family Service.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian New Road, 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Mr. S. R. BUTLER.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 3 p.m. Rev. HILL WARHING.
BURY, Bank St., 11 and 6.30, Rev. L. SCOTT JOHNSTON.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Supply.
BUXTON, Hartington Rd., 11 and 6, Rev. J. WILLIAM DYE,, Annual Flower Services.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 6.30, Women's League Annual Service.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Mr. H. RANDALL JONES.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
COBH, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Mr. A. BENTON.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Rev. H. L. SHORT
CREWKERNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Mr. W. C. WAKE.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, No Services.
DERBY, Prior Gate Unitarian Chapel, 6.30, Mrs. F. MARSTON.
DITCHLING, Old Meeting House, 10.45, Miss IDA FOLSOM.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace. 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GUISBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
GUY CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.

GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Closed during August.
GUILDFORD, Ward Street Church, 11.15, closed during August.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT. CLARKE.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HAZLEHURST.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Ch., Joseph St., U.Y.P.L. Annual Service
HULL, Park St. Ch. (Un.), 11, School Service, 6.30, Dr. JOHN KIPLING.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Mr. W. WINBURY.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. NICOL CROSS.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, D. R. F. RATTRAY.
LEWES, Westgate Chapel, 11, Rev. A. PEACOCK.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxeth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30. Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. R. W. WILDE
LONDON, Bell Street, Edgware Road, 6, ——.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Dr. DOROTHY TARRANT.
LONDON, Brixton, Effra Rd., 11, Rev. H. H. CHEETHAM.
LONDON, Essex Church, Palace Gardens Terrace, W. 8, 11, Mr. J. REECE WALKER.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30 Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPINKS.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Mr. KEITH C. TREACHER, U.C.M.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. JOHN HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. W. C. NEWTON.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. W. H. CORDELL.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, Closed during August.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Un. Ch., 6.30, Miss K. J. SMITH.
LONDON, Richmond Free Ch., Ormond Rd., 11, Mr. F. S. JOHNSON.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's, Church, 6.30, Rev. F. HANKINSON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, Closed during August.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Miss D. TARRANT.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. C. G. KENWAY.
LOUGHBOROUGH, Victoria St., 6.30, Mr. C. COE.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Mr. F. COLLINSON.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHEARATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. A. BOWDEN.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45, Mr. T. W. ROBERTS, 6.30, Mr. J. H. MATHER.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, Closed during August.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30 Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MIDDLESBROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.

THE LINDSEY PRESS

THE BELIEFS OF A UNITARIAN

By ALFRED HALL, M.A., D.D.

This new edition has been carefully revised with new material added. In his preface Dr. Hall says: ". . . in this edition I have made a few minor alterations and additions for the sake of clarity. I have also enlarged the sections on the Doctrine of Grace and the Doctrine of the Holy Spirit, because these subjects have assumed importance in recent theology and underlie some of its developments".

1s. 6d., *by post* 1s. 9d.

THE UNITARIAN FAITH IN UNITARIAN HYMNS

This small collection of sixty hymns is a "small treasury of hymns truly expressive of the Unitarian Faith in its various aspects. . . ." Biographical notes appear in alphabetical order at the end of this book.

1s., *by post* 1s. 2d.

THE LINDSEY PRESS
14 GORDON SQUARE, LONDON, W.C.1

MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Mr. LEES.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Mr. WOODCOCK.
NEW BRIGHTON (see Wallasey).
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. C. GORDON BOLAM.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Young People's Sunday.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45, Mr. T. GREGORY, 6.30, Mr. BERNARD PLATT.

OLDBURY, Unitarian Church, Birmingham St., 6.30, Mrs. F. MAY HAWKINS.
OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel. Closed. Reopening October 8th.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KIRSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PERN.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Mr. L. THOMAS.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, No Service.
PUDSEY, Un. Ch., 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Rev. GRACE MEWBURY.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, Mr. C. S. SWIFT.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. W. BEER.

SALE, Atkinson Rd., 11, Rev. A. J. HEALE.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. D. T. JONES, 6.30, No Service.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Mr. T. H. MORRIS.
SHEFFIELD (Attercliffe), Closed during August.
SHEFFIELD, Upper Chapel, 11, Mr. W. LLOYD, 6.30, Mr. S. P. BHATIA.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Civil Service Road, Closed during August.
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Ch., 6.30, Rev. E. G. GIBBS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BEETLES.

SURGICAL CHIROPODY

Most of the training necessary to qualify for a Diploma in Chiropody can now be taken at home by specialised correspondence lessons. Fullest particulars of how to enter this highly paid profession from:

SCHOOL OF SURGICAL CHIROPODY
(Dept. INQ.)
LEATHERHEAD, SURREY

HOLIDAY ACCOMMODATION

HOVE: "Merriedene", 51 Tisbury Road. Comfortable board residence or bed/breakfast, near sea, shops, etc. Excellent food, phone, moderate terms. Vacancies from August 5.

MISCELLANEOUS

PULPIT VACANT. Manse, modern, semi-detached, available. Opportunity for development in Youth Work and in existing Social Centre. Details from the Secretary, J. H. Evans, 22 Grange Road, Dudley.

ADVERTISEMENT RATES

24 words 4/- (min.); 2d. each additional word: 1/6 extra for Box No.
All Classified Advertisements, which should be prepaid, should be addressed to:
W. Horace Biggs Press Organisation Limited,
Kingsgate House,
115 Holborn, London, W.C.1
Telephone: CHAncery 8752.
Display Rates on Application

STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE Presbyterian Un. Chapel, 11 a.m. only, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. NOEL JAMES.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.

TAUNTON, Mary Street Church, 11 and 6.30, ——.
TAVISTOCK, The Abbey Chapel, 6.30, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRY.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11, Mrs. L. WICKSTEED, 6.30, Captain J. MENEELY.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. B. Ierston.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. D. T. EVANS.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Closed during August.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary the N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 7.30, Rev. V. JAMES. Monthly service at 4.
PERTH, Unitarian Free Christian Fellowship. Seeker's Hall, 421 Wellington St., 11, Hon. Minister, R. H. PRATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOMKIN. Church Telephone F.A. 8913.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., Closed during July and August.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 120 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAURICE C. RAYNER.

Printed at THE CHISWICK PRESS, 2 Clements Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1—Manchester (Wholesale) James Harwood, Deansgate. Saturday, Aug. 12th, 1950.